

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

VOL. X.—NO. 46.

HARTFORD, SATURDAY, DECEMBER 3, 1831.

WHOLE NO. 514.

THE CHRISTIAN SECRETARY.

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AMERICAN MISSION IN GREECE.

We copy from the Journal of Commerce, the following extracts of letters from the Rev. J. J. Robertson, Episcopal missionary in Greece, to his friends in this city. It will be seen that Messrs. Robertson and Hill, and their wives, are giving instruction to no less than 230 children in the city of Athens. Mr. King, who is under the patronage of the American Board, has also established himself at Athens, and is labouring with great zeal for the literary and religious instruction of the Athenians.—N. Y. Obs.

Athens, May 21, 1831.

I seize the opportunity of the arrival of three American gentlemen here, on their way to France, to write you a few lines. Their names are Allen, Oakley, and Ferguson; the two former of Dutchess county, N. Y.; the latter from Natchez, Mississippi. They have passed but a day or two here, to take a glance at the splendid remains of antiquity, on their return from a tour in Syria and Egypt.

We left our families in Tinos, the 25th of April, upon our present excursion. Our object is to make arrangements for the removal of our whole establishment here as a permanent station. We are now in treaty for a piece of land, and are seeking a house for the temporary accommodation of our families. We have not far indeed to look, as there are not more than half a dozen at all tenable for a respectable family, and these no respectable family would occupy in our own country. The whole city, in fact, is one heap of ruins; and the few thousand Greeks who have returned to claim their former possessions, are dwelling in wretched hovels, hastily put together. We have already a promising school under way, directed by ourselves, and taught by a worthy priest, and hope soon to commence another. Our printing press arrived at Tinos in excellent order, together with Mr. Bingham, our printer, whom we had left behind us at Malta. They are beautiful pieces of workmanship, and attract great curiosity.

Since we have been in Athens we have been favoured with the company of another fellow countryman, Mr. Richmond, whose brother is rector of the Episcopal church at Bloomingdale.

We hope you will not feel any anxiety in regard to us because we are about to take up our dwelling place amid these ruins. As desolate as it is, Athens is not without its attractions. I speak not now of its associations and monuments which will hereafter draw multitudes of strangers to visit it. Its site is one of the finest I have ever seen. No where does nature present herself arrayed in greater charms. Mountain and plain, wood and water, diversify the prospect. The extensive and beautiful olive grove, of which a large part yet remains, is every where filled with rich and fertile gardens. And a fine, transparent atmosphere, almost constantly purified by cooling breezes, renders the situation one of the healthiest in Greece. We feel the mercy of our heavenly Father in bringing us to so goodly a land, and we doubt not but that protection which we have hitherto enjoyed, will still continue to be extended over us.

Athens we had fixed upon as the probable future location of our mission, even before we left the United States. Its advantages are very great, particularly for the establishment of a press. There will probably, within five years, be a population here of twenty or thirty thousand souls; and there are numerous villages within a moderate distance. The constant passing of travellers will afford frequent opportunities for the distribution of our publications, while the fixed inhabitants will afford an abundance of pupils for our Schools.

There are a few respectable families here at present, and three European Consuls; those of Austria, Russia and Holland. We find them very friendly, and ready to serve us where they have the power. The Russian Consul estimates the present number of Greeks at 6,000, and the Turks 300. The principal military Turkish officer we are well acquainted with, and sometimes hold long conversations with him in his orange garden, where, as at his house, we are always made welcome. He asked me a few days since, whether we had the Koran in English. I told him we had. He was much surprised, and wished to know if I had read it. I told him yes. In what then, said he, consists the leading difference between the Koran and the Gospel. In the Koran, I answered, I found many excellent moral sentiments, but there was one thing in the Gospel, which it did not contain; that "Except a man be born again, he cannot see the kingdom of

God." After meditating for some time, he replied, "That does not bore through my head; meaning that he did not understand it. He seemed to be very much in the same perplexity with Nicodemus of old. When we took leave, he said, it is very right that you should try to persuade me of the truth of your sentiments, and that I should show you the reasonableness of mine; but, if we cannot agree, we can at least love one another. He seems to be overwhelmed with astonishment at the account we give him of the United States. Sometimes, when he hears of our political liberty, the equality of our citizens, the maintenance of good order without soldiers, he lifts up his hands and exclaims, "A miracle!"

Athens, Aug. 24, 1831.

An Austrian Man-of-war, I am told, sails this night from the Piræus to Smyrna, and I hasten to write you a few lines.

This suffering country, through the tyranny of its ruler, is filled with distractions. Civil war has brought the sound of the cannon within hearing of our port. The land is filled with spies—government troops every where commit depredations—letters with difficulty find a safe passage,—and to add to the troubles, the breaking out of the plague at Smyrna and Constantinople has caused an entire non-intercourse with this region, so that for months we have not received a word from our friends in America.

With all these things to try our faith and patience, we are not unhappy, for we have found the means of being useful. The press, which is perfectly chained in liberated Greece, is free in Athens, which is still in possession of the Turks, though the mass of the inhabitants are Greeks. We have published a religious tract of 28 pages, dedicated to the principal Bishop, and are now printing an arithmetic, and some other school books. We have also two schools; that for boys has a hundred pupils, and is daily increasing; that for girls, one hundred and thirty. The latter is wholly under the direction and tuition of our wives, for hitherto we have been unable to procure a female teacher. It has been rather wearisome, though a very interesting work, this hot season, (the thermometer for two months past has ranged from 85 to 96 degrees,) but the ladies will not yield. They are in school seven hours a day, and most of their time at home is employed in fitting work, and arranging lessons. We are on all sides surrounded with heaps of ruins—poverty and wretchedness abound; but there is very little beggary. As to living, we have had no meat but bad mutton, all summer. There has been, however, a good supply of vegetables, such as cucumbers, gourds, onions, beets, ochres and tomatoes. We had, in the season, a few plums and cherries, and there is now an abundance of figs, grapes, and melons. The bread is not good,—but it may be eaten—and milk is abundant and excellent, though afforded us by the sheep. On Sundays we have our own religious services, besides meeting early in the morning, to instruct our pupils in the Gospel.

We are living in a strange land. Sometimes half a dozen armed Turks come strolling in, from idle curiosity, but the sight is now so familiar, that even the children approach them without fear. They will listen with eyes and ears open, when I tell them the wonders of the other planet, and they cannot conceive how we new world. Some of them think that it is in another world. At times we have had long theological discussions. A few days since, in walking out, Mr. Hill found a Turkish soldier on guard, reading the New Testament.

SANDWICH ISLANDS.

Mr. Greene, one of the Secretaries of the A. B. of C. for Foreign Missions, made the following statements respecting the mission to the Sandwich Islands, previous to the sailing of a reinforcement to this mission, from New Bedford, a few days since.

Twelve years ago, when the first missionaries went from this country to those Islands there was not one native there that could read, nor was their alphabet formed. Now there are 50,000 learners at the 900 schools, which have been established, and which are taught by 900 native teachers. Probably 70,000 or 80,000 have at various times attended the schools. Several thousand have learned to write, and some have made considerable progress in the knowledge of arithmetic. Sabbath schools exist at the several stations. A select school for females, for instruction in reading, writing, needlework, and Scripture lessons, has been established.

The mission press commenced its operations in January 1822. From that time, to March 20, 1830, scarcely ten years after the mission was commenced—22 distinct books had been printed in the native language, averaging 37 small pages, and amounting to 387,000 copies, and 10,237,000 pages. Besides this, 3,345,000 pages in the Hawaiian language have been printed in the United States, (viz. a large edition of the Gospels of Matthew, Mark, and John) which swells the amount of printing, within that period, for the use of the islanders, to 13,632,800 pages. In January last, arrangements were made for completing the translation of the New Testament, which has probably been accomplished by this time. There are now two printing presses at the island.

The chiefs have erected many buildings to serve the purpose of churches. The religious assemblies in many places are very large. The church at Lahina is of stone, two stories high, 93 feet long, and 62 broad, and having gal-

leries. It will seat 3,000 people after the native manner, and is the most substantial and noble structure in Polynesia. The others are thatched. That at Honohu is 196 feet long—63 broad, and admits 1,500 people.

Large female meetings for prayer and reading the Scriptures, are held, under the superintendence of the wives of the Missionaries. Meetings for religious inquiry, are very numerous attended. At Kahua, the moral society for males, contains two thousand five hundred members, and that for females, two thousand six hundred. A Temperance Society in Oahu contains one thousand persons, one tenth of whom are considered pious. At the other stations, similar associations exist, composed chiefly of communicants and candidates for admission to the church.

The language of the islands has been reduced to writing, and in a form so precise, that five vowels and seven consonants, or twelve letters in the whole, represent all the sounds which have yet been discovered in the native tongue. About one third part of the people in the islands have been brought into schools, and one half of these have been taught to read. The historical parts of the New Testament, and selections from the Old, and summaries of Christian doctrines and duties, have been printed in the native language, and placed in the hands of some thousands of the natives.

The government of the islands has adopted the moral law of God, with a knowledge of its purport, as the basis of its own future administration; and the Christian religion is professedly the religion of the nation. Indeed most of the chief rulers are members of the visible church of Christ.

Laws against murder, theft, licentiousness, retailing ardent spirits, Sabbath-breaking, and gambling, have been enacted, and are enforced. The Christian law of marriage, is the law of the land.

Churches are gathered, as with us, wherever there are pastors to take the care of them, and accessions are made to them from time to time, of such as we may reasonably hope will be saved.

These are glorious results, and such as nothing but the religion of the Bible could ever have produced. What wonderful encouragement do they give to the friends of missions to go forward! And what Christian is there in our churches, that will not give his money and his prayers to sustain these efforts? Surely we may well say, "Lo! what hath God wrought!"

The first missionaries to the Sandwich Islands were sent out in 1819. Reinforcements were sent forth in 1822, 1827, and 1830. There are now in those islands, fourteen missionaries (ministers) and their wives; one physician—one printer—two other lay-helpers, with their wives, and two unmarried females—in all, thirty-eight persons.

The mission family about to embark from this place, consists of eight missionaries and their wives; a physician and his wife, and a printer; making nineteen persons in all.—N. Y. Obs.

METAPHYSICAL PHILOSOPHY.

THE GREAT CAUSE OF DISSENSIONS AMONG CHRISTIANS.

Of the truths contained in the scriptures, there are some which are evident, or probable, from the light of nature. There are others, which, till they were revealed, the mind of man had not even thought of. There are others again, which natural reason would have pronounced to be improbable. "God revealeth deep and secret things." "He doeth great things, which we cannot comprehend." The scriptural evidence, therefore, in favour of any doctrine, is wholly independent of the probability furnished by reasoning alone, without the aid of revelation. This evidence is the simple testimony of God. It is neither weakened nor strengthened by any previous opinion which we had formed on the subject revealed.

Philosophical speculation, therefore, has nothing to do in ascertaining the meaning of scripture, except by explaining and applying the common principles upon which language is to be interpreted. The doctrines of metaphysical philosophy ought to have no influence in determining the doctrines of the Bible. If the language of scripture is to be so explained, as to conform invariably to probabilities suggested by reason, then it is no revelation. It makes known to us no new truths. It can decide no controverted point. For each contending party will give the passages referred to as proofs, the meaning which accords with its own opinions. This is the great reason why the various denominations of Christians make, ordinarily, no approaches towards agreement in doctrine, by discussions, which, professedly, refer to the scriptures, as a common rule of faith. In truth, each party, instead of making the scriptures the only standard of belief, makes his own opinions, to some extent at least, the standard of scripture. This is very commonly done, by interpreting particular passages either literally or figuratively, as best answers the purpose of the disputants. Only grant to a theological combatant the option of giving to the texts which he quotes, either a literal or figurative meaning, and he will find no difficulty in supporting, by an appearance of scriptural authority, any doctrine whatever. If the book of God is to be interpreted according to pre-conceived philosophical opinions, it will not be one Bible, but many. It will be made to contain

as many different systems of doctrines, as there are different schemes of philosophy brought forward to give a construction to its contents. Its meaning must vary, as one plan of speculation becomes unfashionable, and gives place to another.

But it may be asked, Did not the writers of the scriptures address themselves to the common understanding of men? Did they not accommodate their language to the opinions of those for whom they wrote? Did they not, like other writers, proceed on the supposition that many things were already known to their readers? And is it not proper that this knowledge, which had such influence in modifying the composition of the sacred penmen, should be brought into view in searching for their meaning? To this I answer, that it may be very necessary in interpreting the scriptures, to take into consideration the opinions and modes of thinking of the classes of persons to whom they were originally addressed. The true point of inquiry is, How did they, if they were candid, understand what was said to them. How did the children of Israel understand Moses? How did the primitive Christians understand Christ and his apostles? But the words of scripture were not spoken to modern metaphysicians. Paul did not reason with philosophers of the present age. Their speculative opinions are not the standard according to which the Bible is to be interpreted.—President Day.

TRUE USE OF METAPHYSICAL PHILOSOPHY IN MATTERS OF RELIGION.

If then, metaphysical philosophy is not allowed to lay the foundation of our religion; or to interpret, or modify, or add to the revelation of God; has the preacher no occasion for the cultivation of his logical powers? no use for the science of mental philosophy? Is the time devoted to this portion of a liberal education, to be regarded as lost to him? By no means.

There is a purpose, to which, with due caution, acquisitions and skill of this nature may be very properly applied; meeting the cavils of those who pervert the scriptures, or who reject them altogether. One of these classes accommodate the meaning of the Bible to their own pre-conceived and erroneous opinions. The other set aside the whole book of God, because it contains some things which do not accord with their own philosophy. Both are to be met, principally by presenting the direct evidence of the truth; but partly by showing the fallacy of their own reasonings. "The fool is to be answered according to his folly, lest he be wise in his own conceit." The caviller is to be taken on his own ground, and driven from the positions in which he is attempting to fortify himself. But in doing this, it is of the utmost importance to keep steadily in view the difference between the foundation on which the truth is supported, and the weapons which you use in combating error. You may confound the objector, without bringing him to a conviction of the truth. There is reason to fear, that when driven from one strong hold of delusion, he will take refuge in another. The course of measures adopted in opposing him, if not managed with great caution, may carry this danger with them. The attitude of attack which you assume, may seem to him to imply, that so long as he can fortify himself by starting new objections, he can maintain his ground. This may confirm him in permanent error. For some of the most important truths are inseparably connected with difficulties, which no human sagacity can wholly remove. The very beings and perfections of God, and even our own existence, involve mysteries, which our limited powers can never fully explain. A proposition is not of course false, because it is attended with difficulties. Nor, on the other hand, is its freedom from difficulties any proof that it is true. The real design, therefore, of attempting to confute the objector to sound religious doctrine, should be to shake his confidence in his own unaided reasoning; to prevail on him to submit his judgment to the direct evidence of the truth; and that is scriptural evidence, the testimony of God and his inspired messengers. The object should be to bring him to feel the force of the expostulation, "Who art thou that repliest against God?" It will be in vain that you will drive him from one resting place after another, if you do not persuade him to fix his reliance upon the "rock of ages." The forms of error are endlessly varied. Confuting a thousand heresies does not necessarily establish the truth. This can be done only by direct and positive proof. And in the case of evangelical truth, no evidence is sufficient, but that of revelation. No other foundation can here be laid, than that which is already laid. Life and immortality are brought to light only by the gospel. Metaphysical reasoning may be sufficient to overthrow metaphysical error; but not to establish the truth as it is in Jesus. Believing merely because we have reasoned out a proposition, is not believing on the testimony of God.

Let the preacher then be furnished with philosophical weapons, to ward off the attacks of philosophical opposers. Let him be versed in mental science, that the enemies of the truth may not triumph over him, on the ground of their boasted superiority in this respect. Let him study it early, that it may not first come upon him with a fascinating and bewildering influence in the midst of his parochial ministrations. Let him study it deeply, that he may understand its proper use, its limits, and its perplexities. On no subject, perhaps, is a little

learning more dangerous, than on this. The deleterious qualities of metaphysics lie mostly on the surface.—Id.

FOLLY AND DANGER OF METAPHYSICAL PREACHING.

The preacher is to make the truth of scripture the burden of his communications to his people, because this is a message which can be easily understood. It is brought down to the comprehension of a common religious assembly. It is the simplicity of scriptural truth, which adapts it to all classes of hearers. "To the poor, the gospel is preached; to men of common life and common education. It will not be denied, I trust, that it is possible for the omniscient Creator through the means of ordinary language, to make a revelation of his will, which can be understood by men of plain common sense. Such is in fact the revelation of the scriptures.

But of all modes of communication, the language of metaphysical philosophy is the least adapted to the understanding of an ordinary congregation. Philosophical preaching requires a philosophical audience. It is true, there are some things even in the scriptures hard to be understood. But the great doctrines and precepts, which are the means of sanctification and salvation, though they be indistinctly presented in some passages, are clearly exhibited in others. Not only the meaning of the statements is easily seen, but the evidence by which they are supported. The declaration, "Thus saith the Lord," can be instantly understood and applied by a whole congregation. Here is no necessity for a long logical process, to bring conviction to our minds. We may believe a fact, on the testimony of God, without knowing the train of causes from which it has proceeded. We may believe a doctrine, without tracing its connection with a system of doctrines. We may believe in the foreknowledge of God, without being able to explain the manner in which he foresees all events. We may believe in the resurrection of the dead, without knowing how they will be raised, or "with what body they will come." We may believe in the influence of the Spirit, without being able to explain the mode of his operation.

The sermon closes with a few inferences, of which the following is one.

Inf. I. The view which has now been taken of this subject, naturally suggests the inference that the preacher, whenever he thinks proper to introduce philosophical reasoning into his discourses, ought effectually to guard his hearers against confounding his own speculations with the simple truths of revelation. "The prophet who shall presume to speak a word in my name, (says God) which I have not commanded him to speak, that prophet shall die." The people have a right to know what doctrines are supported by the testimony of God; and they should be taught how to distinguish between these, and the inventions of uninspired men. But the two are so often blended together, in discourses from the desk, and in religious publications, metaphysical reasoning is so interwoven with scriptural declarations, that no marked line of distinction is preserved between them. A doctrine is found in the scriptures. A philosophical theory is proposed to explain it. The doctrine and the theory are exhibited in such intimate union, that they soon come to be considered as indissolubly connected. He who doubts the one is believed of course to have renounced the other. We forget what has come to us from heaven, and what from the wisdom of this world; and in point of importance, reduce them to a common level. No wonder, then, that philosophy should greatly corrupt the simplicity of revealed truth.—Id.

From the Lond. Cong. Magazine.

ENGLISH, SCOTTISH, AND AMERICAN PULPITS.

To a certain extent, it may be presumed that the Pulpit of any country is adapted to the people of that country. It is not to be expected that any class of preachers will attract to their churches, or attach to their ministry, any considerable number of hearers, unless, in the style of their discourses, they consult the capacity, the information, and the habits of those whom they address. How far, however, the minister of Christ is at liberty to consult the taste and predilections of his hearers, and how far he is at liberty to consult his own, are questions deeply interesting to the conscience of "the man of God," whose object is to "win souls" by "converting the sinner from the error of his way," and to "build up the believers on their most holy faith."

A certain degree of individuality of character, approaching sometimes, or even amounting to originality, may not only be expected, but desired among the ministers of the gospel. The mind of every man who thinks deeply, and who thinks vigorously, becomes a kind of mould, which gives its own cast of character to all the materials submitted to its intellectual processes. All that the Christian church can desire, is, that these processes should be under the controlling guidance of a supreme desire to glorify God and to do good by the simple and energetic announcement and enforcement of "the truth in Christ."

But is there not a nationality as well as an individuality in the preaching of the present day? Is there not a characteristic difference, for example, between the prevailing style and strain of evangelical preaching in Scotland, and the prevailing strain and style of preaching in England?

Most of our misfortunes are more supportable than the comments of our friends upon them.

"Brother Allen,—
"I have been to Columbus again, and agreeably to your request, I have at last appointed an agent for the depository at that place.

men favored, and how he had abused all his precious privileges. This is enough to fill every soul with terror, and produce serious inquiry. Let every candidate for eternity then look to himself, and see for what destiny he is actually preparing. Future existence is inevitable; pleasure or pain is unavoidable; reflection cannot be suspended. The soul must exist—it must think. The reflections of the finally impenitent must be much more keen and tormenting than any that could be endured in this world. All the faculties of the soul will be enlarged; the objects of contemplation will be more vi-

SLEEP.—Few of our readers, perhaps are aware, at the human body falls asleep by instalments, according to M. Cabins, a French physiologist, quoted in a late number of the *Quarterly Review*, the muscles of the arms and legs lose their power before those which support the head, and these last sooner than the muscles which sustain the back; and he illustrates this by the cases of persons who sleep on their back, or while they are standing or walking—he conceives that the sense of sight sleeps first, and then the sense of taste, next the sense of smell, next that of hearing, and lastly that of touch. He maintains also, that the viscera fall asleep one after another, and sleep with different degrees of soundness.

We will only add, that we have abundant testimony from different parts of the country, that this little tract has been happily instrumental of enlightening and confirming the minds of many who had been undecided in opinion respecting the propriety of restricting communion to those who had been immersed or baptized on profession of their faith in Christ. [For sale at the B. T. Dep. in this city.]

The Baltimore and for a distance of forty and it is expected that more to Frederic city present month. The opinion that the travelling, forty miles continuous line of railw

THE UNION BAPTIST ASSOCIATION

Held its 22d Anniversary with the Baptist Church in York, N. Y. Sept. 7 and 8. The Introductory Sermon was delivered by brother John Warren, from Tit. iii. 8. Br. Warren was chosen Moderator, and brethren S. Beecher and D. Baldwin Clerks. Resolutions were passed in favour of many of the benevolent objects of the present period; and resolutions were continued, recommending the Churches to unite with the Convention, and to patronize the Christian Secretary. At the close of the Digest of the Letters, it is following: "From the preceding view of the state of the Churches, it will be seen, that although some are languishing, we have reason upon the whole to thank God and take courage."

There are in this Association, 17 Churches; 9 ordained and 3 unordained Ministers. Additional the year by baptism, 78; whole number of members in Association, 1228.

The next session is to be held with the Second Baptist Church in Danbury, first Wednesday in September, 1832; by Bro. Knowlton to preach the Introductory Sermon.

General Intelligence.

IMPORTANT FROM CHINA.—By the brig Osprey, Capt. Baldwin, which arrived at Charleston on the 13th inst. from St. Helena, in distress, bound to Salem, the following intelligence has been received. The British East India Company's ship of war Coote arrived at St. Helena, 16th Sept. with despatches for England, announcing that the English factories at Canton had been broken up by the Chinese; the servants attached to the factories had their heads taken off—the likeness of King George III. had been trampled under foot—the trees in the factories torn up, &c.—all commerce between the English and Chinese ceased after the 10th of August, and the British ships had all left Macao.

YUCATAN.—The New Orleans Bee informs us that this province has at length returned to its duty, and reunited herself with the Mexican Republic.

LIBERIA.—The ship James Perkins, Capt. Crowell, has been chartered by the Am. Colonization Society, to take out emigrants to Liberia. Her lower deck has been fitted up in a very commodious manner, with two rows of berths about six feet square—in all eighty-six. The hold is well stowed with provisions of the best quality, also, the frames of two buildings intended to be erected for receiving houses, in addition to those already put up for that purpose at Monrovia. She will sail from Norfolk in the course of the present week.

The Norfolk Herald says, about eighty of the emigrants have arrived there from Southampton, men, women, and children, in families, principally unaccompanied slaves. We were favorably impressed, say the editors, with their orderly demeanor and decent appearance; so much above the ordinary condition of their class, as seen in our towns and cities. They are well clad and cleanly, which betokens industry, and appear to be very cheerful and contented. Several of the men are good carpenters, blacksmiths, &c. and both men and women, being accustomed to agricultural labor, they will be a very valuable, as well as creditable acquisition to the colony.

CENSUS OF 1830.—The number of inhabitants in the United States, according to the late Census, is as follows:

Free white persons,	10,526,368
Free colored persons,	219,467
Slaves,	2,910,575
Total,	13,656,410

South Carolina and Louisiana, have more slaves than free persons. South Carolina has 31 slaves to 26 free persons; Louisiana 11 to 10; Georgia 21 to 20; N. Carolina 1 to 2; Alabama 12 to 19; Virginia 56 to 74; &c. &c. About one sixth of the population of this land of liberty, are slaves!

The population of the six N. England States, is 1,954,041; of New York 1,993,033; of Pennsylvania 1,347,572; of Virginia 1,211,661; Ohio 937,679. New York contains more free persons than the four States united, v. z. Virginia, North Carolina, South Carolina and Georgia.

Railways.—The Manchester Courier says, "The importance of the Liverpool and Manchester Rail way Company becomes every day more apparent. In the best periods of the coach system of management, seven hundred and fifty or eight hundred passengers were the most that could be conveyed to and from in one day. In the present mode of conveyance, by the rail way, there appears to be no limits to its power of accommodation. In one day, no fewer than two thousand five hundred passengers, and four hundred tons of goods, passed between both towns. During the week of the Manchester races, 15,953 persons passed on the railway between Liverpool and Manchester, besides those taken up at the intermediate stations, and which are calculated at 2,000. The inside fare is 5s., and the outside 3s. 6d.; the returns from which, for passengers alone, during one week, must, therefore, have been not less than £1,000.

Extraordinary performance on the rail way.—A feat surpassing all former performances on the railway, took place a short time since on the Liverpool and Manchester railway. The Sampson and Goliath, two of Mr. Stephenson's engines, undertook to convey a Thousand Bags of New Orleans Cotton, from Liverpool to Manchester. They started together, from Liverpool, at eight o'clock in the morning, and proceeded at a brisk pace to the foot of the inclined plane, eight miles from Liverpool, the Sampson dragging a train of 30 loaded wagons, and the Goliath 27. The Goliath was then detached from its load, and assisted the Sampson up the inclined plane. The latter then proceeded on its journey, and arrived at Manchester at half past eleven. A considerable number of spectators had assembled to witness its arrival. The Goliath, being left without assistance, carried its load up the inclined plane, at three trips, and did not reach Manchester until half past one, having been delayed a considerable time, by a slight accident to the machinery. The progress of both machines was very considerably delayed by a strong north east wind, which blew right against them, and by the extreme slipperiness of the rails, which had been wet by several slight showers of rain in the course of the morning.

The total number of bags of cotton brought by the two engines, was 1,035. Of these, the Sampson brought 549. The precise weight of each load has not yet been ascertained, but as each bag of American cotton averages 4 cwt. the following may be considered a correct estimate of the Sampson's load:

510 bags of cotton, at 4 cwt. each,	109 15
Tons of 20 wagons,	42 15
Weight of guards, and other persons on train,	1 0
Weight of the engine,	8 0
Total, 161 11	

This estimate does not include the weight of the tender, coke, water, &c. amounting to several tons more.

The Baltimore and Ohio Rail Road is now open for a distance of forty miles from its commencement, and it is expected that the entire route from Baltimore to Frederick city will be completed during the present month. The Baltimore Gazette expresses an opinion that the distance now actually open for travel, forty miles, is greater than any other continuous line of railway now in operation, either in this country or in Europe. Within two months, the portion of the railway which will be open for travel, will be about 70 miles in length.

The National Gazette states that strenuous efforts are about to be made for the construction of a Railroad between the cities of Trenton and New Brunswick.

It is understood, (so says the Newark Sentinel) that the Rev. Dr. McDowell, of Elizabethtown, will not accept the professorship tendered him by the Virginia Theological Seminary. Although dismissed by the Presbytery for that purpose, his congregation interposed objections to his removal, and the matter has been finally settled, by submitting the question to an impartial tribunal, consisting of ministers and laymen, who, after mature consideration, declared it was the Doctor's duty to remain with the people of his charge.

Useful Court.—The King of Denmark, to prevent unnecessary litigation, has established a Court of Equity or Arbitration, the members of which are paid by Government, and no expense is incurred by the parties appealing to its decision. No suit can be instituted in any Court without a certificate to state that the parties have ineffectually attempted to settle it by arbitration.

Extraordinary Weighing Machine.—Amnel, the mechanic and optician to his Prussian Majesty, has recently invented a weighing machine for grain, which has excited universal admiration at Berlin. Though it does not exceed four inches in length, it is capable of weighing a hundred and thirty-six lbs. at a time.

Baltimore.—It is stated in one of the Baltimore papers that of a population of 30,000 souls which that city contains, it is computed that only 20,000 are attached to the regular congregations that assemble for public worship on the sabbath.

ENGLISH MANUFACTURES IN CHINA.—The enchanting dreams in which the ignorant at home indulge respecting the increased consumption in China of cheap manufactures from England, may, peradventure, receive a check when it is known, that all the districts of this province into which cotton yarn has been introduced are in a state of uproar and public tumult. The native population have risen, and destroyed all the yarn they could get their hands on, by collecting it in masses and burning it.—Private letter from Canton.

FAYETTEVILLE, (N. C.) Nov. 23.
Tornado.—On Monday afternoon last, about 4 o'clock, a violent tornado and whirlwind passed over this town, in a direction west to east. It came on very suddenly, and in a moment completely prostrated the frame of a large two story building, calculated for three stories, on Market square and Gillespie street, which had been erected during the last week, for Mr. Joseph Arrey, the proprietor of the lot. We regret to state, that a youth named John Kivet, of Randolph county, was crushed by the falling timbers in so dreadful a manner, that he died about six hours after. He was about twelve years of age, and had only been in town a few hours, having come in company with his father's wagon. His distressed parent has taken his remains to Randolph, there to be interred.

A considerable portion of the walls of the Cape Fear Bank, which had stood uninjured since the fire, and which, we believe, were soon to have been built again, were thrown down nearly at the same moment. We have not heard of any damage in the country, but it is feared that some injury has been sustained.

CAUTION.—The frequent accounts which we notice in the papers, of the burning to death of children by their clothes taking fire, induces us to warn parents against the practice of clothing small children in cotton garments during the cold season of the year. Deficiency in the warmth of such garments is a sufficient reason for their disuse in cold weather, to say nothing of the horrible sufferings of death by burning.

Mrs. Sally Carroll, of Woonsocket Falls, R. I. was recently burnt in so shocking a manner, by her clothes taking fire, that she died in a few hours.

A child of Mr. William Saunders in Salem, Mass. was so badly burnt on Thursday last, by its clothes taking fire, that it has since died.

A child in Malden, likewise, was recently burnt in such a manner as to cause its death in a short time. In the latter instance, the mother was gone but a few moments, and left the children in a room where there was no fire, and but little in the adjoining room. They however got to that, and the consequences to the youngest were fatal.—*Chr. Herald.*

Grapes for Tanning Leather.—A French apothecary in the neighborhood of Narbonne has published a treatise extolling the virtues of grapes which have been deprived of their alcohol by distillation, as an excellent substitute for bark in tanning leather. After having prepared the skins in the usual way, he places them in the pits and covers them with grape husks. From five and thirty, to five and forty days are sufficient to complete the tanning. This method, according to the author of it, offers the following advantages, the operation is much more rapid, and it is much more economical, the leather has an agreeable odor instead of that of tan, and it is twice as durable as leather tanned by bark.—*Western Teller.*

The young man who absconded from near Worcester, Mass. a few days since, with a sum of money with which he had been entrusted, has been taken in Philadelphia. The owner of the money, accompanied by a sheriff, having followed him to that city, met him in the street and had him arrested. They went with him to the hotel in Cherry street, and the miserable young man promised to restore the money to its owner; for which purpose they both went into the chamber where the servant had conveyed the trunk, which Braumman unlocked, and seizing a penknife, he thrust it into the young man's throat, and him to prevent further mischief, and called for help. The young man was conveyed to the Hospital, where it is believed, he may recover—and that is the result of his crime—perhaps his first crime.—*N. Y. Daily Advertiser.*

GREAT CURIOSITY.—On Saturday a Turtle of an extraordinary size was found by Mr. Whitehead, on the meadow at a point of land running into the East River, near Mr. Barretto's place, West Chester; he was immediately secured, and has been purchased by the proprietors of the American Museum, for the sum of five hundred dollars, and brought to this city alive. There is no doubt that he was driven ashore in the late storm. He weighs Fourteen hundred and sixty pounds, and is about one third larger than the great turtle called the Leviathan, which has been exhibited at the museum for a number of years, as one of the largest turtles ever found in these waters.—*ib.*

At Rutherford, N. C. on the 9th inst. Henry Kemp, a young man of respectable family connections, was found dead. He had left his father's on Second Broad River, on the previous afternoon to go to the gold mines; he passed a store where he got a bottle of spirits, in good health, and was found on Wednesday morning, drowned, his face in a stream of water not exceeding two inches in depth, nor six in width, where it is supposed he had lain down to drink, and was unable to remove himself.

FIRE.—We understand that the Machine Shop belonging to the Springfield Manufacturing Company, was consumed on Saturday night, together with a large quantity of tools and machinery nearly finished, built for the Factory at Three Rivers. There was no insurance, and the loss falls principally on the Springfield Co. and Mr. Henry King, the builder of the machinery. We are not able to state the amount of loss, but understand it to be at least \$6000.—*Springfield Gazette.*

CHRISTIAN SECRETARY.

DUELLING.—On the 8th inst. two gentlemen of Louisville, with their friends crossed over in the steam ferry boat to the Indiana shore, to settle a difference between them by duel. The boat was crowded with passengers who went over to witness the scene. After the duel, in which one of the parties was slightly wounded in the head, all hands embarked on board the boat, to return to Louisville, when both boilers burst, and four persons were instantly killed, viz. Mr. Logue, of Louisville, Mr. Crow, of Jefferson Springs, the engineer, and a fireman; one person since dead, and several others wounded, one of whom is not expected to recover. From the number of hats and shoes found, it is feared there were more deaths than are reported.—*Phil. Chron.*

ATTEMPT AT MURDER.—*Clarkburg, Va. Nov. 14.*—On Tuesday night last, (Nov. 8) Major Silliman, while engaged in his usual work, was shot by an individual, which will probably prove fatal. The ball entered under the left arm, and lodged in the right side where it remained until a person could come to this place, a distance of 18 or 20 miles, for Dr. James, who immediately repaired thither and extracted it. W. M. Bennett, son-in-law of Major Silliman, has been arrested, and is understood, sworn to by Mr. S. as the perpetrator of this foul deed; but as Bennett and Silliman are always lived upon the most friendly terms, and as B. is said to be a young man of good character in his neighborhood, we forbear at present to say anything more on this subject, until the wisdom of our court to unravel the mystery, and deal justice to the offender. We understand that Mr. S.'s life is despaired of; and that suspicion rests upon another individual (name not known) who has been heard to swear that he would shoot Mr. S.

Suicide of two Brothers.—The Rev. C. Semple, of Goldingshire, Bedfordshire, last week blew out his brains, and was found in his bed-room in the agonies of death. His brother, Capt. Semle, of the third regiment of Guards, on hearing the melancholy intelligence, became gloomy and abstracted, and on the morning of his brother's funeral, cut his throat with a razor, and immediately expired. He was 35 years of age, and fought at the battle of Waterloo.

Solemn Warning.—We learn from an authentic source, that Mr. Solomon Wright, in the town of Fishkill, died last week in consequence of drinking a large quantity of rum, which he took to relieve himself from an attack of intermittent fever. We are assured that Mr. W. was a sober, respectable man, and a member of the Baptist Church. He fell a martyr to Quackery.—*Poughkeepsie Jour.*

Erection of the convicts.—On Saturday last, about 12 o'clock, the six slaves condemned at the late Superior Court, were hung, in pursuance of their sentence.

Shocking Murder.—We learn, says the N. Carolina Spectator, of the 19th ult. that James Murphy, Esq., one of the most wealthy and respectable citizens of Burke county, was lately murdered in a most barbarous and shocking manner, by Tedale Spenser, one of his tenants. Having disagreed in a settlement attempted to be made by them, Spenser requested Mr. Murphy to come to his house at a particular day; which he did, in company of several other gentlemen. After some conversation on the subject, Spenser proposed that they should retire to some other place and settle alone, and led the way to his stack yard, where he had his rifle concealed. Suspecting no danger, none of the persons in company with Mr. Murphy had noticed in what direction they had retired, until the discharge of the gun, or the cry of some one near the house, that Spenser had struck him, alarmed them. They hastened to his relief, but found only time to see Spenser, who it seems had left him, return and aim another blow, and then make his escape. Upon reaching the spot, Mr. Murphy was found prostrated, his head shockingly mangled and bleeding; he died in a few hours after.

From the New England Farmer.

Manufacture of Silk.—In a late journey to the eastward, I called on Mr. Ench Beynton, innkeeper, of Newberry, and had some conversation with him relative to the growth and manufacture of silk.

He informed me that he had made the silk business a study for forty years, and was convinced of the utility and practicability of its being pursued as a lucrative branch of business.

He stated that the inhabitants of the United States can be clothed with silk goods, at this expense and labor than with flax, wool, or cotton; and that it can be made impervious to water, for outside garments, white cotton, wool, and flax can be made useful for inside.

I perfectly coincide with him relative to converting the cocoons into silk goods with less expense and labor than cotton, wool, or flax manufactured; for in converting cotton into goods, it has to be cleaned from seeds, &c. it is then broken, and finished, ready for drawing, and has to pass through a card called a breaker, and another called a finisher, then through the drawing and reeling process, and then spun and woven. The machinery for breaking, finishing, drawing, reeling, &c. is very expensive—all of which is not necessary for the operation of silk.

Silk is first drawn from the cocoons by a reel, such as those of d'Honnoré, or Duponcel, or of Philadelphia, or J. H. Cobb, Esq. of Dedham, or E. Boynton, of Newberry. It could then be taken, spoiled, twisted, and doubled for such kind of goods as are intended for manufacture; then warped or woven by steam power, as cotton, wool, &c., and with much less labor than the aforementioned materials. He informed me he had upwards of fifty thousand white mulberry trees, of two, three, and four years growth, a part of which he would sell at extremely low prices, and of such ages and quantities as to suit purchasers.

The trees will do to take up and set out till the ground is frozen, and as early next spring as the frost goes out till the month of May. He stated that he pruned a part of the aforesaid trees, and gave the prunings to the silk worms, which produced upwards of seventy pounds of cocoons—which were stifled in an oven, with a temperature of 140, down to 130 degrees by the thermometer. He took the prunings without separating the leaves, and placed them among the worms to feed on, and thought they did better than if the leaves were stripped off, as the worms would climb and rest themselves on the branches, as intended by their beneficent Creator.

The improvement he has made on his silk mill will do no doubt be of utility. He run from said mill 20 yards of different sized thread, reeled and spooled from the cocoons, and laid on spools or bobbins in such a manner as to be put into a bobbin nest for doubling and twisting for any fabric wanted.

He declines exhibiting said mill at present, for various reasons; one of which is the great hindrance it would make him, to gratify the idle curiosity of people who might call on him.

BONO PUBLICO.

Bristol, R. I. Oct. 1831.

Remarks by the Editor.—We esteem the above valuable information, and would take this occasion to recommend the introduction, or at least the more general trial, of the Chinese Mulberry, (morus mulberrica), as a substitute for the white mulberry. Its properties are said to be the following:—It continues low and bushy, so that the leaves can always be gathered without a ladder, and the leaves are of large size, very tender, grow in abundance, are eaten with avidity by the worms, and the silk they produce is of the finest quality. This species of mulberry may be obtained by application at the office of the New England Farmer, No. 503 North Market street Boston, price \$1 each.

Lieut. B. Walker, both of the U. S. Army, is taken from the Illinois Magazine.

Jefferson Barracks, May 1, 1830.
Dear Sir—It affords me much pleasure to comply with your request, with regard to the Petrified Forest.

You ask for a memoir on the subject, but you must satisfy the following attempt to give you merely the facts as they came within my own observation, without venturing a single speculation beyond the effects produced. I wish rather to leave the subject in able hands than mine, and if I can aid in any way, to solve the problem, by a statement of simple facts, (well known, however, to most of the officers attached to the Yellow Stone expedition.) I shall feel more than compensated for any time I shall devote to the subject.

The enclosed specimen was broken off from one of the many large stumps and limbs of trees found near Yellow Stone River, and brought away by some one of the officers attached to the Yellow Stone expedition in 1815.

The most remarkable facts perhaps, with regard to these petrified forests of what was once a forest of thick timber, are their location and abundance. For a distance of twenty or thirty miles, over an open high prairie, upon the west bank of the Missouri river, and a few miles below its junction with the Yellow Stone, near latitude 43, these remains are more abundant.

The topography of this section of the country is hilly, and much broken into deep ravines and hollows. On the sides and summits of the hills, at an elevation of several hundred feet (estimated 300) above the present level of the river, and an estimated height (for we have no instruments) of some thousand feet above the ocean, the earth's face is literally covered with stumps, roots, and limbs of a "Petrified Forest," broken and thrown down by some powerful convulsion of nature, and scattered in all directions in innumerable fragments.

Some of the trees appear to have broken off, in falling, close to their root, while others stand at an elevation of some feet above the surface. Many of the stumps are of a large size; I measured one of them, in company with Surgeon G. L. of the U. S. Army, and found it to be upwards of 15 feet in circumference.

SACRED FIRE OF THE INDIAN.

By Lewis Cass.

Many of the peculiar customs which formerly existed among the Indian tribes, are now preserved only in tradition; of these, one of the most singular was an institution for the preservation of an eternal fire. All the rites and duties connected with it are yet fresh in the recollection of the Indians; and it was extinguished after the French arrived upon the great lakes.

The prevalence of a similar custom among the nations of the East, from a very early period, is well known to all who have traced the history and progress of human superstitions. And from them it found its way to Greece and eventually to Rome. It is not, perhaps, surprising that the elements of fire should be selected as the object of worship, by nations ignorant of the true religion, and seeking safety in that system of polytheism, which declared the manners and morals of the polished people of antiquity. The affection seems to require something visible and tangible for their support. And this mysterious agent was sufficiently powerful in its effects and striking in its operation to appear as a direct emanation from the Deity. But there was a uniformity in the mode of worship, and in the principles of its observance, which leave no doubt of the common origin of this belief. The sacred flame was not only regarded as the object of veneration, but its preservation was indissolubly connected with the existence of the state. It was the visible emblem of the public safety; guarded by his chosen ministers, secured by joyful imprecations and punishments, and made holy by a solemn and imposing ritual. The coincidence which will be found between these observances and opinions, and the ceremonies and belief of the Indians, indicate with sufficient certainty, that their notions upon this subject were brought with them from the Eastern Hemisphere, and were derived from the fruitful Persian stock.

I have not ascertained the existence of this custom among any of the northwestern tribes, except the Chippewas, although I have reason to believe that the Shawnees were devoted to it, and the Chippewas in fact assert that they received their fire from the latter. But there is so much similarity and even identity of manners and customs among the tribes east of the Mississippi, that I have but little doubt the same institution would be every where discovered, if inquiries were prosecuted under favorable circumstances. It is certain that the Natches were fire worshippers, and without giving full credit to the many marvellous tales related of this tribe by the French travellers, we may yet be satisfied from the many concurring accounts, that they were believers in the efficacy of an eternal fire.

The Chippewas tribe formerly inhabited the regions around Lake Superior, and its council house and seat of the eternal fire west of the Keweenaw Point. Here lived the principal chief called the Mutchewis, who exercised more authority and assumed more state, than would be compatible with the present feelings of the Indians. The designation was official and not personal, and the office was hereditary in the direct male line. He was supported by voluntary contributions, his Muskineew, or provider, making known from time to time his necessities, by public proclamation. Whatever was required upon these occasions, whether food or clothing, was immediately furnished. He appears to have been the chief priest, and could neither engage in war nor hunting.

In the village where he resided, and near his cabin, the eternal fire was kept burning. The altar was a kind of rude oven, over which no building was erected. Four guardians were selected by the Mutchewis to take care of the fire. Two of these were men, and two women. They were all married, but the wives of the men employed in this service were required to cook and do the necessary domestic work while the husbands of the women destined to the sacred duty, were always engaged in hunting, and providing whatever else was wanted. The four persons devoted to the altar, were thus left without any secular cares to divert their attention from the holy trust committed to them. A perpetual succession was kept up in this priesthood, by a prerogative of the Mutchewis, and the principal head woman, the former selecting a husband and the latter a wife for the survivor, whenever either of these eight persons died. The chain was thus always unbroken, and the traditional rights transmitted unimpaired. Death was the penalty for any neglect of duty, and it was inflicted without delay and without mercy.

The council fires were lighted at the great fire, and carried wherever the council was held. After the termination of business a portion of it was carefully returned, and the remainder extinguished. Whenever a person became dangerously ill, if near enough he was taken to the house of the Mutchewis, where his fire was extinguished, and a brand was brought from the altar, and a fire kindled, at which a feast was prepared. A great dance was then held, and the viands consumed. And it is added that the patient seldom failed to recover.

Once in eight years, the whole Chippewa tribe assembled at their principal village, about the season of buds. Early in the morning the great pipe was lighted at the second fire, and delivered to the Mutchewis. He took one smoke, and then delivered it to the women, and then to the men, by all of whom it was in the like manner smoked. It was then passed to the children. This ceremony consumed the day, and early the next morning a feast was held, at which the men, and women, and children ate in separate groups, and without singing or dancing. In the evening they departed for their different villages.

CICERONEAN LYCEUM

Will be held Tuesday Eve. Dec. 6, 6 1/2 o'clock, at the Lecture Room of the Baptist Church.
QUESTION FOR DISCUSSION.—
"Were the Missionaries justified in violating the laws of Georgia?"

MARRIED.

At Willington, on the 24th ult. by Rev. S. S. Mallory, Mr. Lathrop Manning, to Miss Asenath S. Whitford, both of Willington. On the same day, by the same, Mr. Charles M. Meservy, to Miss Nancy Ann Shurtlett, both of Mansfield.
At Ellington, by Rev. Mr. Brockway, Mr. Daniel D. Fox, of Bolton, to Miss Minerva Allen, daughter of Mr. Joseph Allen.
At Farmington, by Rev. Dr. Porter, Mr. Ogden C. Pratt, of Middletown, to Miss Clarissa Fairchild of the former place.
At Austintown, Ohio, on the 16th ult. by Rev. Henry Coles, Mr. Hiram Beldin, of Sandfield, Mass. to Miss Maria D. Chappel, daughter of Mr. Perry G. Chappel, of the former place.

DIED.

In this city, on the 24th ult. Mr. Howard Geer, aged 39.
At Middletown, Mr. David Clark, aged 30.
At Norwich, Mr. Jesse Bred, aged 71.
At Litchfield, Mrs. Lavinia Wooster, aged 72, wife of Mr. Lemuel Wooster.
At Groton, Dea. Jabez Smith, aged 83.
At Middletown, very suddenly, Mr. Edward J. Wheeler, aged 24, formerly of Granville, Mass.

NOTICE.

A protracted meeting will be held with the Baptist Church in Pomfret, commencing on the first Tuesday in December, at 1 o'clock, P. M. and to continue as long as may be thought expedient. Ministering brethren and others are earnestly requested to attend.

NOTICE.

THE Board of Managers of the Connecticut Baptist Convention are hereby notified that their next quarterly meeting will be held at the Baptist Meeting-house in the city of Middletown, on Wednesday, the 14th inst. at 1 o'clock, P. M.
Middletown, Dec. 2. JOHN COOKSON, Sec'y.

The Managers of the Connecticut Baptist Education Society, will hold their quarterly meeting, at 10 o'clock, A. M. on the same day as above.

NOTICE.

The Baptist Church in Manchester earnestly request their brethren in the Ministry and others, to meet with them on the first Tuesday in December, at 2 o'clock, P. M., to commence a religious meeting, to continue as circumstances may seem to warrant.

NOTICE.

THE Baptist Church in - and - field, invite their ministering, and other brethren, to meet with them on Tuesday, the 20th of December, for the purpose of holding a protracted meeting, which is to commence with a sermon, at half past 10 o'clock, on the day above mentioned.

NOTICE.

We wish thro' the medium of the Secretary to inform the public that a Meeting for Preaching and other devotional exercises, will commence at the Meeting-house of the first Baptist Church in Litchfield on Monday evening the 13th of December 1831, to continue as long as may be deemed expedient. Ministering and other brethren, are earnestly invited to attend.—Please call on Deacon Levi Morse, near the Meeting House.
LEVI PECK.
LITCHFIELD, Nov. 9th, 1831.

PROTRACTED MEETING IN HARTFORD.

The Baptist Church in Hartford, have resolved to hold a series of meetings for preaching, exhortation and prayer, to commence on Tuesday morning Jan. 3d, and continue until Friday afternoon, or longer, if deemed expedient.
Ministers and other Christian friends are earnestly requested to "come over and help us." It is hoped that all will come in the Spirit suited to such an occasion.

The introductory sermon will be delivered on Tuesday at 10 o'clock A. M. A Committee will be in attendance at the meeting-house, to give directions to the visitors. In behalf of the Church,
G. F. DAVIS, Pastor.
Nov. 25, 1831.

WINCHELL'S WATTS.

Lincoln & Edmonds publish Winchell's Watts, being the whole of Dr. Watts' Psalms and Hymns, arranged under distinct heads or subjects; together with a Supplement of more than three hundred Hymns, from various authors, meeting the wants of the churches for prayer meetings, missionary meetings, &c. The addition of this valuable Supplement to Dr. Watt's Psalms and Hymns, will probably so meet the wishes of the Christian community, that his excellent compositions will now be retained in the public worship for a long period to come. From numerous recommendations from ministers and Associations, the following notices are selected.

Extract from the Minutes of the Warren Association.

Voted, That this Association hereby cordially recommend Winchell's Arrangement and Selection to the general attention and patronage of the churches; persuaded that when introduced, it will meet their decided approbation, as of great utility.

Extract from the Minutes of the Boston Baptist Association.

Whereas our late brother, James M. Winchell, published a valuable Arrangement of the Psalms and Hymns of Dr. Watts, placing together those which relate to the same subject, with the addition of three hundred Hymns, the whole furnishing a great improvement on the books generally used; and the increased circulation of which will assist the orphan children of our deceased brother, therefore,
Voted, That we recommend the work to the attention and patronage of the churches of Christ.
This work may be obtained in any quantities of A. S. Beckwith, Providence; D. F. Robinson & Co. Packard & Butler, and Messrs. Huntington, Hartford; Durrie & Peck, and S. Babcock, New Haven; O. Steele, and Tracy Doolittle Albany, Bennett & Bright, Utica.

OVER SHOES.

JUST received, and for sale by the subscriber, a prime lot of INDIA RUBBER OVER SHOES
SYLVESTER WILEY.
Main street, nearly opposite the Baptist Church.

October 1, 1831. t57.

FOR SALE AT THIS OFFICE.

MALCOM'S BIBLE DICTIONARY.
CHURCH MEMBER'S GUIDE, by Rev. J. A. James

POETRY.

From the Christian Watchman.

THE BURMANS AND THEIR MISSIONARY.

"Are you Jesus Christ's man?—Give us a writing that tells about Jesus Christ."—Letter of Dr. Judson.

There is a cry in Burmah, and a rush
Of thousand footsteps, from the distant bound
Of watery Siam, and the rich Cathay.
From the far northern frontier, pilgrims meet
The central dwellers of the forest shades,
And on they press together.—Eager hope
Sits in their eye, and on their lips the warmth
Of strong request.—Is it for bread they seek?
Like the dense multitude that fainting hung
Upon the Saviour's lips, till the third day
Past by, and left them hungering?—

Not for food

Or raiment ask they.—Simply girding on
The scanty garment o'er the weary limb,
They pass, unmarked, the lofty domes of wealth,
Inquiring for a stranger.

There he stands,—
The mark of foreign kings is on his brow,—
He hath no power,—no costly gifts to deal
Among the people,—and his lore, perchance,
The earth-bow'd worshipping with scales of gold
Accounteth folly.—

—Yet to him is rais'd

Each straining eye-bell.—"Tell us of the Christ!"
And like the far-off murmur of the sea
Lash'd on by tempests, swells their blended tone,—
"Sir! we would hear of Christ,—would have a scroll
Bearing his name."

And there that Teacher stood,
Far from his native land,—amid the graves
Of his fair infants,—near the "hopi-tree"
Shadowing the ashes of the form he lov'd,
More than his life,—yes,—there he stood, alone,
And with a simple, saintlike eloquence,
Spoke his Redeemer's words. Forget was all,—
Home, boyhood, Christian fellowship, the tone
Of his lost babes,—his partner's dying strife,—
Chains,—perils,—Burmese dungeons,—all forgot,—
Save the deep-drawn of the heathen's soul,
And God's salvation.

And methought, that Earth
In all the vanities of majesty,—or tricks
With silk and purple and the bawled pride
Of throne and sceptre, or the blood-red pomp
Of the stern hero, had not ought to boast
So truly great,—so touching, so sublime,—
As that lone Missionary,—shaking off
All links, and films, and trappings of the world,
And in his chasten'd nakedness of soul
Rising to bear the embassy of Heaven.

Hartford, Conn., Nov. 1831.

L. H. S.

From the Calumet.

The friends of peace claim that their proffered aid is essential to the grand work of benevolence going on at the present day. For they assume it as an indubitable truth, that war has done and is now doing, more to retard the progress of Christianity, than any other, nay, perhaps, all other obstacles combined. It is the foulest blot on the Christian name. In judging of the truth and propriety of any doctrine,—whether in science, morals, or religion, men are governed more by the effects produced when brought to the test of experiment than by its apparent beauty and consistency. The spirit of the prevalent philosophy, and nature itself, teach us to withhold our credence from all theory, unless experience proves its truth and utility. The idolatrous Pagan, when he hears Jesus preached, very naturally compares the heavenly doctrine with its effects on the people who acknowledge the justice of its claims, and profess to be governed by its dictates. The divine religion speaks to his understanding, and touches his heart,—yet he requires further proofs in good actually resulting to those nations which have long enjoyed its healthful influence. Friends, tell us honestly, what opinion of our religion, do you suppose would be formed by a heathen man, after such a careful enquiry?—Where, I ask, in the intercourse between nations, of christian with christian, or christian with Pagan, would he find any thing of that love, that forbearance, that strict justice, and tender mercy which the gospel enjoins? Alas, no where! War, with its ministers, deceit, treachery, perfidy, and cruelty, fills up the stage of action which should have been trodden by peace, with her attendants, truth, equity, and good faith. He sees a religion which breathes only "Peace on earth, and good will to men," made the pretext for the most bloody wars, and the most horrid crimes, that ever disgraced reasonable beings. And what can he do, judging from its effects on society in the gross, but reject this religion as fallacious, and radically erroneous? Unquestionably, many a poor Hindoo has concluded thus, when he has heard Jesus preached, and at the same instant, the thunders of artillery pointed against his countrymen by Christians. The heart, melted by divine truth has suddenly again become hard, through the petrifying influence of Christian conduct and Christian example. The mind, well nigh convinced by the eloquence of a Martyr, resumed all its scepticism when it thought on the cruelty of a Hastings. The iron of superstition enters again into the soul, and darkness, eternal darkness closes the scene!

Let it not be inferred from these remarks, that the friends of peace are opposed to missions. We do verily believe and we are happy to avow our belief, that the missionary operations of the present day are the most distinguished omen of the approaching reign of the Prince of Peace. We hail with gladness this harbinger of the Sun of Righteousness. The devoted missionary of the cross, we bid "God Speed!" Your errand is noble—your tidings glad. Go, and proclaim in the habitations of cruelty, the love of God to a revolted world; tell the wretched devotee, ere he stretch himself under the wheels of Judgment, that with such sacrifices God is not well pleased; tell the poor widow, ere she ascends her husband's funeral pile, that no sweet savor ascends to heaven from such an offering. Speak out, and act out the mildness, and gentleness, and meekness of Christianity. Withal, let your earliest instructions and your whole teaching, be strongly imbued with the spirit of

peace. To those associations which have for their object to christianize the world, we present the right hand of fellowship. Our principles, if carried into only partial operation, will open a path for the Bible to the remotest corners of the earth—will smooth the way to the hearts of myriads of benighted Pagans. Henceforth let our efforts be in unison. While you dispense the word and knowledge of the true God, by the hand of missionaries to heathen lands, we will do what in us lies, to raise higher the standard of religion at home. Our wish is, that a light may emanate from the Christian church to guide them to the home and heart of every idolater. We wish the superiority of the Christian religion to be shown clearly and manifestly in that spirit of benevolence, and kindness, and sincerity, which is interwoven so closely in its texture. If wars must still exist, we will raise a cry against them which shall reach every hut, every cottage, and every palace beyond the seas. And it shall be known to every sceptic who denies the efficacy of the Gospel, that there are those in christian lands, who openly denounce the prevalent custom of war. We will earnestly labor to arouse the church to a more consistent attitude. We will teach that before peace, the peace of the millennium—can reign over the earth, it must be preached and practised in the church—we will seek audience with those who fill, and those who surround thrones—and more than all, our unceasing prayer shall ascend to Almighty God, for his blessing on your labors and ours, and for His Spirit to reprove the world of sin, of righteousness, and of a judgment to come.

Let no one say that the friends of peace, when they are particularly engaged in this good cause, are unfriendly to other charities, and are not actuated in any degree by the spirit of the Gospel. Let no one say that the promulgation of pacific principles, is not a part of the system of means which is to usher in the millennium.—The gospel is peace. It is designed to promote the best good of man. It would fain restore Paradise to our earth, and bring back the descendants of an apostate father, to its happiness and its purity. Let the principles of Peace Societies be examined. They are predicated on the gospel. Let them be fairly understood.—They are worthy of their Divine origin. Let them be embraced. They are calculated to increase immeasurably the happiness of mankind.

W. H.

From Bickersteth's Christian Hearer.

The work of the Spirit through hearing, is compared to an impression made by a seal. "In whom ye also trusted after that ye heard the word of truth, the Gospel of your salvation; in whom after that ye believed ye were sealed with that Holy Spirit of promise;" (Eph. i, 13) sealed unto the day of redemption. The end of sealing is to mark for one's own, by stamping an impression similar to the seal. Thus God's children are by his Spirit made like him in holiness, and receive the assurance that they belong to God, and shall partake of the heavenly inheritance. Eph. i, 14. The blessed Spirit, when truly received, produces all holy dispositions. He humbles the proud heart. He makes the word powerful like a hammer, to break in pieces that which is hard. Jer. xxiii, 20. The great and exceeding precious promises received by faith, fill the heart with love to God, and love to man, and we become partakers of the divine nature. The same Spirit gives a cleansing and sanctifying power to the word. (Eph. v, 26.) and fills the believing hearer with full assurance of hope and joy in the Holy Ghost. The statutes become the rejoicing of the heart, and our heritage forever. These, and similar holy and happy graces and tempers, are the marks of this Divine seal. O that every reader may be able to discern them in his own soul!

Such being the gracious character of the work of the Spirit, how invaluable is HEARING THE TRUTH AS ONE OF THE ORDINARY AND APPOINTED MEANS BY WHICH GOD CONVEYS THIS INESTIMABLE GIFT! This is the way in which God bestows his grace. We receive the promise of the Spirit by the hearing of faith: it is that divinely instituted plan, with which God's power concurs. It has been observed by Maclaurin, that there are two great principles of Christianity, distinguishing it from all other religions.—"1. That the knowledge of Christ Jesus, the doctrine of God's grace, is the means of turning our souls to God, and of cleansing us from our filthiness and our idols. And then, 2. That though that doctrine be an excellent means of turning us to God; that it is but a means, that it is but an instrument; the efficacy of it depends upon the manifestation of the power of God, that exceeding greatness of power that raises souls from the dead." Both these principles are brought before us, when we are told that the first Christian teachers went to Antioch preaching the Lord Jesus. And the hand of the Lord was with them, and a great number believed and turned unto the Lord. Acts, xi, 20, 21. This teaches us a most important practical lesson as to what we should expect and desire in hearing. Let us not attend a public ministry from curiosity, custom, love to a favorite preacher, or the mere alarms of conscience; but let us go in obedience to the will of God, hoping to obtain conversion if unconverted, and growth in grace if we have obtained mercy: in short, expecting to receive divine succor and strength in the way of God's appointment. O Christian reader, if you would derive profit in hearing, we beseech you mainly to look for God's help and blessing! No preacher in the world can do you good without God's special grace. While you go to hear, say with the Psalmist, Unto thee lift I up mine eyes, O thou that dwellest in the heavens. We are ever too forgetful of Him, from whom every good comes. We, poor and insufficient creatures, form a sad estimate of the need and value of his grace. Let us then, if we really desire spiritual blessings, look more to the Lord, the Spirit, and come to the Christian assembly, hear while in that assembly, and return from it, in the spirit of prayer.—Thus hearing the sermons, though poor in themselves, will be blessed to our spiritual and eternal good.

I DO NOT PROFESS RELIGION.

So said a man the other day, when some one was pressing home upon his conscience some christian duty, in the neglect of which he acknowledged he was living—but it was a very convenient excuse—"I do not profess religion."—This is a kind of quietus to the man who disobeys the gospel—a pillow on which for the present he rests, with a good deal of ease and self-complacency—but thorns are in that pillow—and in a coming hour they will pierce the spirit most severely, unless the slumberer arise from it without delay. Very many are doubtless imagining that they are quite innocent, even while living in the utter neglect of plain duty, merely because they do not profess to be religious. But is there any good ground here for excuse? Can the plea of innocence which is founded on "I do not profess religion," be sustained? How will such a plea stand the test of the judgment day?—God commands all men to pray. It is threatened that his fury shall be poured out upon the families that call upon his name.—And yet there are found many, very many families who do not obey this command, and one principal reason assigned for the disobedience is "we do not profess religion." Well, what then? does this cancel your obligation? Does the fact that you do not profess to love God—do not profess to fear him—to serve him—to obey him—excuse you?—does the fact that you do not profess to be otherwise than disobedient render that disobedience guiltless? Ah, no—it is still disobedience—and will be rewarded as such in the judgment day! Suppose a man should set on fire your buildings at the midnight hour, and on being apprehended should plead as follows—"you need not be so strict with me in this matter. 'Tis true I set fire to the house, but then I do not profess to be a quiet and peaceful citizen—I never made any pretensions that I was otherwise than an incendiary." Now would this kind of reasoning satisfy the man whose property had been wantonly destroyed? What if thieves and murderers should make this plea. We do not profess to be otherwise than what we are.—We have thievish and murderous dispositions, and we act them out. We profess nothing better. Now on precisely this same principle follows that process of reasoning, or rather of unreasoning, by which, alas, too many undertake to palliate the crime of neglecting to obey the mandates of Jehovah.—Lowell Evangelist.

BENEFITS OF AFFLICTION.

I have before me two stones, which are an imitation of precious stones. They are both perfectly alike in colour; they are of the same weight, clear, pure, and clean; yet there is a marked difference between them, as to their lustre and brilliancy. One has a dazzling brightness, while the other is dull, so that the eye passes over it, and derives no pleasure from the sight. What can be the reason of this difference? it is this: the one is cut in but a few facets; the other has ten times as many. These facets are produced by a very violent operation; it is requisite to cut, to smooth, and polish. Had these stones been endued with life, so as to have been capable of feeling what they underwent, the one which has received eighty facets would have thought itself very unhappy, and would have envied the fate of the other, which, having received but eight, had undergone but a tenth part of its sufferings. Nevertheless, the operation being over, it is done forever; the difference between the two stones always remains strongly marked; that which has suffered but little, is entirely eclipsed by the other, which alone is held in estimation, and attracts attention. May not this serve to explain the saying of our Saviour, whose words always have reference to eternity:—"Blessed are those who mourn, for they shall be comforted;"—blessed, whether we contemplate them apart, or in comparison with those who have not passed through so many trials. O! that we were always able to cast ourselves into his arms, like little children,—to draw near to him like young lambs, and ever to ask of him, patience, resignation, an entire surrender to his will, faith, trust, and a heartfelt obedience to the commands which he gives to those who are willing to be his disciples. The Lord God will wipe away tears from off all faces. (Isa. xlv. 8.)—OBERLIN.

From the "Pulpit," an English periodical.

TO-MORROW.

A FRAGMENT.

With all the bitterness of self-reproach, I lately turned my steps towards the house of a Christian friend. On entering the abode where I had ever been greeted with smiles, I was surprised to find nothing but sadness. Conscious guilt suggested the suspicion that they knew and reproached me for my neglect; but my friend soon poured into my bosom her lamentations for the loss of an only child. "Alas," cried she, "my Henry is gone; but three days ago he was in full health, and he has this morning breathed his last."

I struggled with myself, summoned up resolution, and made an awkward attempt at consolation, while my own heart hung heavy in my breast: but I was struck dumb when the afflicted parent fetched a deep sigh from the bottom of her heart, exclaiming, "Ah! sir, these consolations might assuage my grief for the loss of my child, but they cannot blunt the stings of my conscience, which are as daggers to my heart! It was but last week that I was thinking that my Henry is now twelve years of age; his mind is now rapidly expanding; I know he thinks and feels beyond the measure of his years; and a foolish backwardness has hitherto kept me from entering so closely into serious conversation with him as to discover the real state of his mind, and make a vigorous effort to lead his heart to God. I then resolved to seize the first opportunity to discharge a duty so weighty to the conscience of a Christian and the heart of a parent; but day after day my foolish and deceitful heart said, 'I will do it to-morrow,' till

the very day he was taken ill. I had resolved to talk with him that evening, and when he first complained of his head, I was half pleased with the thought, that this might lead him to listen more seriously to what I should say. But O, sir! his pain and fever increased so rapidly, that I was obliged to put him to bed; and as he seemed inclined to doze, I was glad to leave him to rest. From this time, he was never sufficiently sensible for conversation; and now he has gone into eternity, and left me distracted with uncertainty concerning the salvation of his precious soul. I know that he had arrived at the period when he must be judged as an accountable creature; for I have several times observed in him such efforts of reason and conscience, as surpassed many who had seen twice his years. I recollect the favorable symptoms I have discovered, and for a moment hope that the good Shepherd has gathered the lamb into his bosom. But then again I cry, if it should not have been so! That thought plunges me back again into the depths of distress. Dilatory wretch! had it not been my own sin, I might have now been consoling myself with the satisfactory conviction of having discharged the duty of a Christian parent, and enjoying the delightful assurance of meeting my child before the throne of the Lamb! O! the sin of procrastination! O! the delusion that lurks in the word to-morrow.

A CAUTION.

Not long after I hope a new heart was formed within me, an individual of prepossessing appearance tarried over the Sabbath at the hotel where I boarded. All who mingled in conversation with him on Saturday evening, were charmed with his information, and the happy manner in which he employed it for the entertainment of the company. I believe many, like myself, when they parted for the night, felt a great respect for his talents and acquirements. Sabbath morning, conversation turned upon religion, and particularly upon the Saviour, when the stranger showed what ability could do even in a bad cause; for he engaged directly in ridiculing the doctrines of religion, and so effectually, that nearly all present were excited to laughter. In such an insinuating manner did he bring forward his atheistical sentiments, and clothe them in such a semblance of reason,

"That pride of heart, well pleased, pronounced them just."

One must be excepted. He was an ignorant, humble follower of the Lamb. He boldly confessed Christ, and in his own simple way, defended the faith. To my shame, I joined the laugh against him, when the infidel said a witty thing, and thus countenanced impiety. But I could not long continue so. As I turned my eyes to the landscape, all blooming in vernal sweetness, the question, "Who made all these?" shot to my heart like an arrow from the bow of the Almighty. I went out and wept bitterly. Although I did not, by words, deny the Lord that bought me, yet I tacitly consented to his reproach, and bitter were my repentings, before I again felt at peace with God.

Practical application.—BEWARE!—Vermont Chronicle.

SIN.—Sin is a flood that has spread farther, continued longer, and left more visible marks of its desolating power than the flood of Noah.—One generation only was swept away with that; but how many generations have been swept away with this, eternity only will reveal. The flood destroyed only the bodies; this, the souls of men.

It is a fire that has ruined more families than the burning of Moscow in 1812—of London in 1666, or of the cities of the plain in the time of Abraham.

It is a famine in which more have perished than in all the famines of ancient or modern date.

It is a war that has never ceased since the commencement of hostilities in the garden of Eden—a pestilence that walketh in darkness, and waiteth at noon day—a tempest—a whirlwind—a storm—an earthquake, and more fearful in its ravages than any that have visited either earth or sea—it is a disease, more infectious than the leprosy, and a plague, more to be dreaded than all the plagues of Egypt. All the energies of men and angels cannot overcome this universal evil. Our only hope and help is in "Christ crucified." Reader, if thou art in any danger of being destroyed by this enemy, flee instantly to Christ, and by faith lay hold on the hope set before thee.

PENNIES.

Dr. Raffles, of Liverpool, recently narrated the following anecdote of a Welsh Preacher:—"When I look at the lists of contributions, I generally find that your large sums are raised from the small contributions of the poor; never let that part of your system be overlooked. In Liverpool we have many Welsh preachers; and at one of our Missionary meetings, we had a Welsh preacher present. For the sake of these Welsh people, we thought we would get him to say a few words to them; for there is such an expression in their countenances, such animation, such intonations, that though you may not understand one word they say, you cannot help feeling. He stood up and addressed them, and what he said, produced such a powerful effect, that we had the curiosity to ask him what it was that he had said to them. "O, I talked to them about the pennies." "The pennies!" and what did you say about the pennies?" "Why," he said, "I told them, some of you say, we cannot give more than a penny a week, and what good will a penny do?" As I came over the hills in my way to Liverpool, I saw a little rill; and I said, "rill, where are you going?" "O I am going down to the larger stream."—"Stream, where are you going?"—"O, I am gliding to the large river Mersey."—"Mersey, where are you going?"—"O, I am going down to Liverpool."—"And what will you do at Liverpool?"—"O, I shall take the ships out of the docks at Liverpool, and carry them out to sea and there I shall toss them about like a feather, and carry them away to a distant coun-

try: and then, by and by, I shall bring them back again laden with the produce of other lands." And so I say, "pennies where are you going?"—"O, we are going to the Missionary Association."—"And, shillings where are you going?"—"O, we are going to the Missionary Association."—"And, sovereigns where are you going?"—"O, we are going to the Auxiliary Missionary Society; and when we get there we shall go to London."—"And when you get to London, what will you do?"—"O, we shall take out Missionaries and Bibles, and carry them away to the utmost ends of the earth."

SLAVERY.—The opinion so prevalent at the south, that the education of their slaves, so far even as reading the Bible is concerned, is fraught with danger to the white population, we believe to be palpably unsound. It involves a strange contradiction of the very spirit of this blessed volume. It sets up poor, weak human wisdom and strength, in face of it. The scriptures assure us that they that trust in God shall never be confounded. God has ever kept his promise, and ever will. If our brethren at the south would only try the experiment, and teach every one of their slaves to read the scriptures, and rely upon the Lord for protection,—they would soon find the distressing apprehensions and unceasing fears under which they now labor, greatly allayed; and a degree of tranquility enjoyed which they have never before known. "God is a strong refuge to those who put their trust in him."—N. Y. Bap. Register.

WHOLESALE AND NUTRITIOUS BREAD FROM SAW-DUST.

To be restricted to a diet of saw-dust, would, a short time since, and by many at the present day will still be considered a sentence of death by starvation; but the investigations of the chemist have shown him, that even from this unpromising substance, a wholesome, nutritive and palatable bread may be obtained. Famine is now rendered almost impossible, until at least, our forests have been consumed, by which time, we may trust a sufficient crop of wheat and corn will be raised, or the means of obtaining food from brick-dust will be discovered. But the production of a nutritive bread from saw-dust and chips is no joke—it is an actual fact. The experiments of M. Autenreith, of Tubingen, on the conversion of lignin, or the woody fibre into food, are thus detailed by Dr. Prout, in his learned paper in the Philosophical Transactions, on the ultimate composition of elementary substances. M. Autenreith, takes a piece of wood, and by frequent soaking and boiling, separates from it every thing which is soluble in water. The wood thus purified, is then reduced to saw dust, repeatedly subjected to the heat of an oven, and finally ground into flour. It requires the addition of leaven; after which, in the ordinary process, it makes a uniform, spongy bread. The colour is rather yellowish; but when well baked, and crusty, it is not only very nutritious, but much superior in every respect to the brown bread, made of the bran and husks of corn-flour.

To that class of extremely witty gentlemen, who are in the habit of ridiculing every thing which is proposed as a means of preserving health, we beg leave to say, that the above is given to our readers merely as an article of curious information—we have not seen nor tasted saw-dust bread ourselves; and do not, therefore, let it be understood, recommend it in the place of good wheaten bread and butter.—The mode of converting the process of bread baking into a means of poisonous distillation, has gone the round of the newspapers; we trust that editors will, at least, not pass over in silence, the new source of aliment in saw-dust, to which attention is now directed.—Journal of Health.

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